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ABSTRACT

This paper examines the philosophy behind the Pulse Program of Boston College and its attempt at integrating theory and practice and transforming student's paradigms of justice and love. The basic idea of the program, begun in the fall of 1969, is that students receive academic credit for participation in off-campus field projects which have a social action/social service orientation in coordination with a specially designed course. Examples of projects include tutoring and recreation programs for disaivantaged children, a therapeutic program for emotionally disturbed adolescents, drug rehabilitation projects, public interest research and lobbying, hot lines, visitation and other services to elderly people, and hospitality programs for homeless men and women. The developers of the program believe that there is an intrinsic connection between theory and practice, and that our intellectural and religious traditions can inform and transform practice in profound ways. In the first major section of the paper the author explains what he means by the term "paradigm" and how it relates to the community identity of natual scientists. Paradigms consist of an interrelated set of shared beliefs, values, and instrumentations. The second section examines prevailing paradigms of justice and love which influence students, and the sorts of communities with which they identify. The last section reflects on some of the limitations of those paradigms and considers the problems associated with effecting a conversion to an Unlimited Paradigm. (Author/RM)

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PARADIGMS OF JUSTICE AND LOVE

Patrick H. Byrne
Department of Philosophy
Boston College

Paper presented at the Annual Meeting of the Manhattan College Conference on Education for Justice and Peace (Bronx, NY, June 14, 1981).

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Paradigms of Justice and Love

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A. Introduction: Structure of the Pulse Program

I've been asked to address the issue of an experiential component in the field of justice education. In order to do so, I would like to communicate here something about the nature of the Pulse Program at Boston College, and especially the somewhat unique features of the program which those of us involved have come to regard as responsible for its notable successes. The Program began in the fall of 1969 at the initiative of the then president of the undergraduate government. He assembled a group of students and faculty and asked their assistance in developing a program whereby students could receive academic credit for "real life experience." The design he had in mind was what one might call an "internship model," where academic credit would be granted solely for pre-professional field experience. The basic idea of the program, though not the particular model proposed, received its most enthusiastic support from the Philosophy Department, which subsequently played the major role in the planning and implementation of the Pulse Program. (Since the initial period of development, other departments--most notably Theology and Psychology--have participated in and supported the program.)

What emerged out of that initial group's discussions in place of the original "internship model" was not so much another model, but rather one could say a structure in search of a model. The structure has evolved somewhat over the past twelve years, but the basic idea behind it remains the same: that students would receive academic credit for participation in an off-campus field project in coordination with a specially designed course. It was also decided early on to concentrate on field projects which have a social action/social service orientation rather than, say, a pre -professional training orientation. These decisions about the structure were motivated by a conviction that there is an intrinsic connection between theory and practice, and that our intellectual and religious traditions can inform and transform practice in profound ways. Yet we initially lacked any model as to how these connections were to be made. That model began to take shape gradually, through a process of trial and error and many valuable things happen, and fail to happen, with students enrolled in the program in ways that we still do not fully understand. In the remainder of this paper I shall attempt to explain the Pulse model as best as I've been able to understand how it works.

The structure of the program can be better understood if I somewhat arbitrarily divide it into four components: (a) the Pulse Office, (b) the students enrolled, (c) the field projects and supervisors, and (d) the academic courses and teaching faculty. The Pulse Office is headed by a talented

full-time Director (Mr. Richard Keeley), and is the linch-pin of the program. Student enrollment in the program's courses and placement in the program's field projects are handled by Pulse Office personnel. Each summer the office renews, modifies or terminates placement agreements with the current set of agencies and supervisors, and initiates placement agreements with new agencies after a careful process of screening and evaluation. In addition, the Office is responsible for developing various workshops, for communications with agencies, for transportation and for formal evaluation of each student's performance in the field.

In addition to the Director, the Office personnel consists of an administrative assistant intern, and a group of twelve undergraduate students known as the Pulse Council. The Intern and the Council assist in all the administrative tasks mentioned above. Each one, for example, is responsible for coordinating two or three field projects, including communications with students and supervisors. But the administrative responsibilities of both the Intern and the Council are subordinated to educational objectives. Membership on the Council is highly selective, and only those students whose classroom and field performances have been outstanding are chosen. The Internship is a one-year position for a recent graduate--usually a former member of the Pulse Council. In both cases, activities are developed and assigned so as to intensify and deepen the lessons learned through earlier participation in the program. For example,

there is a course offered specifically for this group. Yet the key to the educational success on this level lies in the ability of our current Director for teaching practical, theoretical and ethical lessons in an informal, individualized way, and for recognizing when the time for such learning is right and when to wait.

The third component, the field projects, currently are thirty-five in number. These projects have included tutoring and recreation programs for disadvantaged children, therapeutic programs for emotionally disturbed adolescents, drug rehabilitation projects, public interest research and lobbying, hot-lines, visitation and other services to elderly people and hospitality programs for homeless men and women. Each project has a clearly identified supervisor to whom students are responsible for their assignments. Supervisors, in turn, are responsible for helping students learn about the settings and how to perform requisite tasks. Students volunteer ten to twelve hours per week, with regular supervisory sessions included in this time commitment.

The fourth component is the courses taught by regular faculty members. Although a few students only volunteer for field projects (and do not, therefore, receive academic credit), the vast majority of the students (in excess of two hundred) register for one of ten courses each semester. Only students placed in approved Pulse field projects are allowed to register for these courses. With one exception, students from any approved project can register for any Pulse course. As a result, the course themes

are not specific to any one problem area, and yet have to engage the issues unique to each student's field encounters. This problem, more than any other, has stimulated the development of the Pulse model. That model has largely emerged out of the regular meetings of the faculty and Director, where we attempt to learn from one another's expertises and to understand how the program works and how to improve it.

I think the foregoing gives a rough idea of how the structure of the Pulse Program is organized. I could go on and amplify this account with further details on such topics as how we managed to overcome initial resistance to the program, how we identify field projects and supervisors, facilitate placements, assist evaluations, and so on. But to do so would, I believe, detract from the feature which makes the program special--namely, the attempt to really integrate theory and practice. In order to communicate what we have learned concerning that issue, I would like to situate the Pulse Program in relationship to what I regard as the great educational crisis in our time. More than anything else, what students acquire in educational institutions are "paradigms" of justice and love, and the present crisis devolves to the desperate shallowness of the paradigms of justice and love they are currently acquiring both in their classrooms and in their dormitories and extracurricular activities.[1]

One way of understanding the Pulse Program's model is as a response to this crisis. That is, the Pulse Program's efforts

at integrating theory and practice focus on the problem of transforming student's paradigms of justice and love. The three remaining sections of this paper will be devoted to explaining what I mean by describing the Pulse Program in these terms. Since I am adapting Thomas Kuhn's term, "paradigm", to the problem of justice education, the first of those sections will be devoted to an explication of what he means by that term and how it relates to the community identity of natural scientists. In the second section, the term will be extended to analyse some of the prevailing paradigms of justice and love which influence our students, and the sorts of communities with which they identify. The last sectionswill reflect on some of the limitations of those paradigms, and consider the problems associated with effecting a conversion to an Unlimited Paradigm.

B. Paradigm and Community in Kuhn's Writings

Possibly the most influential publication in this century devoted to topics in the philosophy of natural science has been Thomas Kuhn's The Structure of Scientific Revolutions.[2] It has sparked two decades of animated debate and disagreement among philosophers of science,[3] and has stimulated the thinking of many outside that field.[4] It is not my purpose here to take up a critical study of Kuhn's work (although on one point alone I shall have something to say in the last section of this paper). Rather I simply wish to draw upon his ideas in order to communicate the Pulse model.

Kuhn adopted the term, "paradigm," to analyse the complicated processes through which scientific knowledge changes. What he referred to as "normal science" is the more or less continuous process of accretion accomplished by a community of scientists who share one and the same paradigm. There is also a discontinuous process--"extraordinary or revolutionary science"--which consists of a community's abandonment of a previously held paradigm in favor of a new and incommensurably different paradigm.[5]

His use of the term "paradigm" is ambivalent, as his critics and even Kuhn himself have stated.[6] Fundamentally, however, a paradigm is what is shared by community of scientific investigators and what constitutes them as a scientific community.[7] Paradigms are spoken of as "incommensurable ways of seeing the world and of practicing science in it."[8] As such, paradigms consist of an interrelated set of shared beliefs, values, instrumentations, exemplars and what Kuhn called 'symbolic generalizations'.[9] Perhaps his most succinct statement about paradigms runs as follows:

> Effective research scarcely begins before a scientific community thinks it has acquired firm answers to questions like the following: What are the fundamental entities of which the universe is composed? How do these interact with each other and with the senses? What questions may be legitimately asked about such entities and what techniques employed in seeking solutions?

The most important aspect of paradigms, in Kuhn's view, relates to the task of puzzle-solving, the need to explain something. Kuhn takes puzzle-solving to be the fundamental activity of any scientific community. However, even the most

impressive solutions by innovative thinkers cannot by themselves form an adequate basis for a scientific community. It is also necessary that these solutions be "sufficiently open-ended to leave all sorts of problems for the redefined group of practitioners to resolve."[10]

Many of the open-ended puzzles which stand before the scientific community gradually give way to solutions. But some resist solution for long periods of time, and certain new phenomena or ideas may resist integration into the paradigm.[11] Scientific communities are aware of the existence of such anomalies, and yet generally remain untroubled about their existence. These anomalies are simply regarded as puzzles whose solutions will come as a result of intermediate accomplishments, and are set aside for the time being.[12]

Occasionally, however, for various reasons "an anomaly comes to seem more than just another puzzle of normal science,"[13] and in such cases the scientific community enters a discontinuous, revolutionary period. In such a period, clarity about just what the paradigm is--which beliefs, values, rules and so on are essential and which dispensible--itself becomes a problem.[14] Some scientists become willing to abandon the paradigm altogether and seek a new one. Eventually one is found which gradually attracts the allegiance of great numbers of people from the former scientific community and becomes the basis for a new community of scientific practice.

C. Prevailing Paradigms of Justice and Love

I would now like to briefly indicate how Kuhn's notion of a community grounded in a shared paradigm can be used to interpret the ways people think about justice and love, and to identify issues in justice education. In the first place, to use 'paradigm' in this connection is to draw attention to justice and love as problems. Ultimately concerns for justice and love come down to questions as to how to act justly or lovingly in the concrete situations one finds onself. These questions, I believe, are posed and answers sought within the context of something like paradigms of justice and love.

Second, just as scientists learn their community's paradigm in their professional education, so also we acquire our paradigms of justice and love from the communities to which we belong--family, peer group, church, country, etc.--through their educational functions. In Kuhn's terms, this means we acquire shared beliefs, values, instrumentations, exemplars and symbolic generalizations. Of course these terms mean something different in relation to problems of justice and love than they do in the context of natural science. Here, 'symbolic generalization' refers to phrases like 'freedom', 'evil', 'rights', 'happiness', 'sacrifice', 'care', and to how they are concretely understood and applied to different people and circumstances. Exemplars are people, institutions or events which show what it is like to act justly or lovingly according

to a particular paradigm. 'Instrumentation' would refer to both the methods and techniques acceptable and those not acceptable as means for achieving justice or love. 'Values' here primarily refers to the scale of priorities according to which various goods are arranged--expressed, for example in a phrase like "People are more important than things." Finally, 'beliefs' denotes the most fundamental views regarding human nature and the ultimate significance of the universe held by a community.

In order to give a clearer indication of what I have in mind in adapting Kuhn's ideas to justice and love, I shall describe two "incommensurable" paradigms of justice which prevail among virtually all students when they first come to the Pulse Program. These paradigms roughly correspond to what we mean by "conservative" and "liberal" in this country.

The "conservative" paradigm places a high value on the system of rewards inherent in the organization of American economic institutions. Most students sharing this paradigm have come to college to enter that system at its most prestigious and glamorous levels--as professionals, as governmental officials or as business managers. They believe that this system will reward them for their talents (and few doubt that they are sufficiently talented) and hard work. In this paradigm, the system of economic rewards holds the key to happiness (meaning absence of privation) and freedom (possessing the means to do what one wants and go where one pleases). Even though certain

other qualities--such as friendships and family intimacy--are included in this paradigm's vision of happiness, economic rewards are considered necessary for these as well.

The system is, therefore, perceived as just, since talent and hard work are rewarded with the highest human goods: freedom and happiness. Students in this paradigm share the belief that these goods are available to every member of our society and, if people do not achieve the desired level of happiness and freedom, it must be because they lack talent or ambition. This does not mean that these students--especially those who enroll in the Pulse Program--are insensitive to those who do not attain high levels of success. They recognize certain imperfections in the existing system; but perceive these as anomalies which will be overcome in time within the paradigm itself. Above all else, however, this paradigm's most fundamental belief is in being "realistic," "pragmatic," "practical" and, if some people do not succeed, the realities of nature and human nature dictate this is the way things must be.

As these students get older, they begin to articulate their paradigm in terms of "property rights" and a system of "free enterprise." Yet initially the paradigm is understood in terms of an exemplar--usually one or both parents--who did work hard and sacrificed in order to achieve happiness and freedom. Finally, "justice" as a matter of problem-solving is principally a matter of improving the system's efficiency by removing obstacles (crime, government intervention) to its smooth functioning.

In a certain, dim sense, these students tend to think of themselves as contributing to this task of justice in their field projects, insofar as they can instill values like hard work in those they meet. To conclude, let me stress that students holding this paradigm are not insensitive to justice; they perceive themselves as being deeply concerned with what they regard as justice.

Students belonging to the "conservative" justice community constitute a decidedly smaller percentage of the students who come to the Pulse Program. The vast majority share in the "liberal" paradigm, whose value priority system revolves around the assessemnt of poverty, oppression and suffering as the greatest evils. In this paradigm, justice as a problem-solving endeavor is a matter of eliminating these great evils. They wish to 'help' others through their field work efforts, though 'helping' is not very clearly thought out. Usually 'helping' is understood in relationship to some exemplar, and here their religious backgrounds often are important. Their exemplars can be someone they know personally--clergy, teacher, relative (less frequently a parent)--a national figure--Senator Kennedy, Ceasar Chavez--or a religious figure--Archbishop Romero, Mother Theresa.

Most of these students, like their "conservative" counterparts, seek professional or managerial careers, but (with the exception of special education and social work) they do not

usually view these careers as having much to do with accomplishing justice. Poverty, oppression and suffering, according to this paradigm, have not been solved by the present system of economic rewards because they cannot be solved by it. (That is their belief about reality.) Auxilliary systems of human services and governmental protection are believed to be required, and social legislation to fund or enforce such programs is the 'instrumentation' by means of which this is to be accomplished.

Finally, the great human goods of freedom and happiness are conceived of as what results more or less automatically from the elimination of poverty, oppression and suffering. Hence, any structure which requires acquiescence and accomodation can come to be viewed as oppressive and, therefore, needs to be overcome. Authenticity--being one's own self in disregard to what others may think--becomes the highest value. Oddly, despite the "liberal" paradigm's significant divergences from the "conservative" paradigm, the two views of freedom and happiness are almost identical, stressing absence of economic and social-political restraint as the highest human goods. The "liberal" paradigm augments this slightly with statements like "I cannot be free until all are free," or "I am happiest when I'm helping others," statements which seldom sound very convincing, at least to me.

I do not intend these sketches of the paradigms of justice as comprehensive social-psychological analyses of our students.

Rather, one of the values of transposing Kuhn's work into this field is that it helps us think about and notice ways our students regard justice[15]--to "touch them where they live" as one of my colleagues put it. (Something similar could be done with regard to their paradigms of love.) The other value of this transposition is that it suggests a connection between justice education and paradigm shifts, which is the topic of my next section.

C. Crisis of Paradigms

One of the characteristics of paradigms, Kuhn observed, is that they are largely unarticulated. Scientists practice their paradigms with great ease, and yet would be very hard pressed indeed to give a non-trivial account of what they are doing. The same holds true for paradigms of justice and love. Kuhn also indicated that the need to articulate a paradigm becomes intensified in a period of "crisis," and that this frequently contributes to the process whereby a paradigm shift takes place. Moreover, Kuhn noted that "novelties of fact" and "novelties of theory" are particularly effective ways of inducing paradigm change.[16] These observations by Kuhn provide a way of understanding the Pulse model.

The Pulse Program is primarily concerned with bringing about a change in student's paradigms of justice and love. It seems that a prerequisite to this change is that students gain a clearer understanding of the paradigms they presently hold. This means giving them many opportunities to articulate their paradigms, which for us have included: (a) regular

supervisory sessions conducted by the field supervisor; (b) small, weekly discussion groups conducted by the professor; (c) weekly journal assignments;[17] (d) periodic papers on a topic relating field and course material. Yet if these articulations assist our students in appropriating and transcending their paradigms, it is primarily because the field work presents "novelties of fact" and the classroom "novelties of theory" which provoke the need for articulation and change.

The student's field encounters have proven especially effective in provoking reflection and reassessment of their paradigms of justice and love.[18] One "conservative" student's evaluation of competition--"American sportsmanship"--was challenged when he coached a street-hockey team in a low-income neighborhood. Another discovered that personal concern mattered far more than entertainment to the multiply-handicapped children he worked with. Others have become puzzled by the fact that people they work with are poor, not because of laziness or a lack of talent, but because they are defeated--or simply old. They encounter, not poverty, but poor people in all their human complexities, and the encounter creates pressure for a new way of "being realistic."

Field encounters can lead to a crisis in the "liberal" paradigm as well. One enthusiastic Big Sister encountered a girl who wanted only a good time and not her 'help'. Another volunteer, who had done all the paperwork to enable an elderly woman to move to "better" housing, was dumbfounded when the woman changed her mind at the last moment. Another was perplexed

by the continual regression of his alcoholic clients, despite all the efforts he and the professional staff had made. Many are shocked when they realize that programs of housing for the poor or economic and medical assistance for the elderly have made their overall plight worse.

Equally disruptive of their "conservative" and "liberal" paradigms are their positive discoveries. One student found the elderly, isolated blind man she visited to be "the happiest man I know." Another discovered a gentleness, care and a kind of altruistic morality among "street women" who dealt with the outside world in coarse and aggressive ways. Yet another saw "beauty" in some of these same women. They have at times discovered life among the dying, happiness among the poor, joy and hope among the oppressed and nobility among the suffering. They encounter intransigence where there paradigms expect success; they find happiness, freedom, creativity and love where there paradigms predict none. These field encounters provide irreplaceable stimuli for paradigm change.

Equally important to this process of change is the theoretical material treated in the courses.[19] Here we have been greatly influenced by recent scholarly assessments of modern, ethical and political theory.[20] Briefly, that scholarship traces the "conservative" paradigm to concern with "rational calculation" in Hobbes and Locke, and the "liberal" to Rousseau's preoccupation with a "politics of comparison and authenticity." It likewise traces the origins of these traditions to Machiavelli's

despair of the efficacy of the idea of a transcendent Good--a Good not limited to the satisfaction of passions and allaying of fears--and his substitution of force as the primary human reality. In our discussions of traditional and modern authors we try to give frameworks within which students can articulate their own paradigms. From our critical discussions of these authors, we try to help students recognize the limitations of their paradigms.

For example, Socrates' insistance that "it is better to suffer injustice than to do injustice" in Gorgias is disconcerting to both the "conservative" and "liberal" paradigms which equate happiness and justice with the absence of privation. Max Scheler's critical assessment of "humanitarian love" in Ressentiment elicited one student's response: "Well, if that's humanitarian love, what am I doing volunteering at the hospital?" Aristotle's discussions of friendship in Nichomachean Ethics open up possibilities of loving--and betrayal--of dorm-mates as well as clients they'd never previously considered. Rousseau's account of "the state of nature" comes across as compelling. Yet students discover, by viewing their own volunteer experiences of the city in relation to Jane Jacobs' Death and Life of Great American Cities, the devastating consequences such a view has upon the intricate and subtle patterns of cooperativeness comprising the informal institutions (such as family and neighborhoods) which give rich meaning to people's lives.

These novelties of fact and theory bring about considerable articulation and reflection among our students. For some, the novelties induce a crisis situation--the need for an alternative paradigm. How this crisis situation is related to the topic of justice education is the topic of the next section.

D. Limited and Unlimited Paradigms

According to Kuhn, a crisis in paradigm eventually leads to a "conversion," to faith in a new paradigm.[21] This way of speaking has led his critics to charge him with making paradigm choices ultimately an irrational and relativist enterprise,[22] charges which must be taken seriously by this model of justice education. Everything depends upon what sort of alternative paradigm one shifts to. If the shift is from one limited paradigm to another, then the shift is arbitrary and relative and not worthy of being called a "conversion" at all for 'conversion' objectively denotes a shift to the Unlimited Paradigm. By and large what usually takes place in American education is a shift from one limited paradigm to another (e.g., "conservative" to "liberal," or "liberal" to "Marxist") in a way which makes the plausibility of the Unlimited Paradigm ever more remote. This what I referred to in the "Introduction" as the educational crisis of our time.

By 'Unlimited Paradigm' I refer to what is intended in Job 9:10, "His works are great, beyond all reckoning, his marvels, past all counting," and in St. Paul's assertion that the justice of God--God's way of overcoming evil-- is the free

sacrificial gift of His loving grace in Jesus Christ. (Romans 3:24) The most basic belief of the Unlimited Paradigm, then, is in the reality of the mysterious, transcendent activity of God's goodness, in which justice and love, reason and truth are one. It is a paradigm in which what Johann Metz has called the "dangerous memory" of the history of God's saving activity makes us aware that God's justice and love encompass the succeeders as well as the failures, the oppressed as well as the oppressors. As converted to this Paradigm, it makes one dissatisfied with any order which stops short of that vision. It stimulates us to draw upon all the intellectual and spiritual resources of the human-divine community to achieve an order which is the fulfillment of that vision.

Our efforts at integrating theory and practice in the Pulse Program are intended to bring to light the limitations of prevailing paradigms of justice and love. But that integration also attempts to set forth the Unlimited Paradigm as a genuine alternative, or to strengthen the tentative commitment to that Paradigm already present in the students. Through our classroom assignments, students are encouraged to consider the testimony of religious authors and to probe their intellectual honesty through dialogue, writing, and comparison with authors of opposing views. Through their encounters with their field projects, our students are led to wrestle with the possibility of ameaningfulness to human history which transcends the obvious. In any case, the faculty plays a key role in the

way he or she guides the student's reflections. The breakdown of a paradigm opens up untapped dimensions of human personality--the dimensions where grace operates. Yet this breakdown is frightening and students can't be pushed or given easy substitutes for real answers. Hence, there is a need for ongoing intellectual dialogue and prayer among the faculty, in order to deepen their own appropriations of the Unlimited Paradigm and gradually root out the reamining vestiges of limited paradigms.

One particularly striking example of the problem faced by justice educators was related to me by a priest friend who is involved in spiritual direction. A young woman came to him who is a manager in a computer firm. She volunteered her time to certain social service projects most generously. Yet she was deeply troubled because, although she loved her work, she couldn't see how it could be contributing to God's work. Is the production of computers an act of love? Is it just? Could it be? Are we to say that justice and love have nothing to do with such work? If so, are we not operating out of some limited rather than an Unlimited Paradigm of justice and love? Are our paradigms dependent upon the continued existence of suffering and oppression--so that if these are eliminated so also would be acts of justice and love? These are questions the faculty in the Pulse Program and justice educators in general need to provoke among themselves, to be of genuine service to their students.

Footnotes

1. P. Byrne, "Service and Community: Philosophical Reflections on Boston College's Pulse Program," to be published in Lonergan Workshop, volume V.

2. Thomas S. Kuhn, The Structure of Scientific Revolutions, second edition, enlarged (Chicago: University of Chicago Press, 1970) (Original edition, 1962).

3. This debate is focused in two volumes, I. Lakatos and A. Musgrave (eds.), Criticism and the Growth of Knowledge, (Cambridge: Cambridge University Press, 1970), and F. Suppe, (ed.), The Structure of Scientific Theories, second edition, (Urbana, Ill.: University of Illinois Press, 1977).

4. See, for example, the numerous listings under "Kuhn, Thomas S." in any recent edition of the Social Science Citation Index.

5. Kuhn, op. cit., pp. 4-9.

6. Ibid., 174-187.

7. Ibid., pp. 4, 10, 179.

8. Ibid., p. 4.

9. Ibid., pp. 4, 10, 181-187.

10. Ibid., p. 10.

11. Ibid., pp. 52-76.

12. Ibid., pp. 77-82.

13. Ibid., p. 82.

14. Ibid., p. 83.

15. It may be that the work of Lawrence Kohlberg has a similar heuristic value. See, for example, his "Stages of Moral Development as a Basis for Moral Education," in C. Beck and E. Sullivan (eds.), Moral Education, (Toronto: Toronto University Press, 1970), My chief reservation with Kohlberg's work is that his work up to the present has failed to consider the problems raised in Sections C and D of this paper.

16. Kuhn, op. cit., p. 52.

17. See Jane E. Zimmermann, "Journals: A Unique Dialogue," to be published in Transaction.

18. See Appendices for a list of current field projects.

19. See Appendices for Course syllabii.

20. For a more detailed discussion, see P. Byrne, op. cit.

21. Kuhn, op. cit., pp. 150-159.

22. Ibid., pp. 191-206.

23. Kuhn has no adequate way of addressing the fact of an Unlimited Paradigm. For conversion as the movement to an Unlimited Paradigm, see Bernard Lonergan, Method in Theology (N.Y.: Herder and Herder, 1972), pp. 104-124, 237-244, 251-253, 267-271.

APPENDIX I

Listing of Field Projects

Halfway House and Emergency Services

Haley House of Hospitality
Pine Street Inn
Rosie's Place
Samaritans
Victory House

Public Interest, Legal Work, Research

Community Change
Massachusetts Fair Share
Mass. PIRG
Greater Boston Legal Services
Law Collective
National Lawyers' Guild

Mental Health

Long Term Care at Neponset
West-Ros-Park Mental Health Center
Juniper House
CAP - Community Adjustment Program
West-Suburban Citizen Advocacy Program
Cambridge Guidance Center

Multiply-Handicapped Children/Adults

Cambridge-Somerville Mental Health Pre-School Unit
Campus School
Therapeutic Center
Garden City

Elderly

Southwest Boston Senior Services

Youth Work

1. Alternative School Settings
   Edna Stein Academy

2. Intervention Work and Tutoring
   Project H.A.V.E.
   Newton-Wellesley-Weston Multi Service Center
   Back to Basics

Appendix I (cont'd)

3. Day Care

StrideRite Day Care Center

4. After School Neighborhood Programs
Trinity Neighborhood House

5. Residential Programs
Longview Farm
Orchard Home
Nazareth
DARE

Correctional System

Challenge Program
Norfolk Fellowship Program

Community Center/Adult Tutoring
Casa del Sol

Refugee Work
The Hmong Project

APPENDIX II

Syllabii of Courses

Pl/Th 088-089	Person and Social Responsibility (3 sections)
Th 123	Suffering and the Challenge to Belief
Th 125	Faith, Work, Vocation
Pl 202	Housing and Reality
Pl 217	The Structure of Community Life
Pl 233	Values in Health and Welfare
Pl 293	Pulse Council Seminar

Pl 088/Th088 Sec. 01 Person and Social Responsibility (Pulse)

Patrick Byrne, Instructor

Office: Carney 268

Office Hours: To be announced within the next two weeks

This is a two-semester, 12 credit course fulfilling all core requirements in philosophy and theology. Its contents include your activities in field projects as well as readings, classroom discussions, and conferences with the instructor. You may select your field involvement from the range of field projects sponsored by the Pulse Program. (Contact the Pulse Office, McElroy 117)

The classroom and field work are intended to complement each other in leading students to reflect on the meaning of their lives and the society they live in. In your field projects, you will undoubtedly encounter places, people, and situations which will cause you to wonder about much that you have taken for granted. The focus of the class readings will be on the writings of men and women who have entertained similar questions. These experiences and readings will lead us to consider the capacities and limitations of our social, political and economic institutions for meeting the challenges of our day. They will raise questions as to what constitutes human fulfillment, genuine happiness. Through our discussions and readings, you will be engaged in the challenge of personal self-discovery and growth as they relate to the question of what it means to assume responsibility for social problems.

Course requirements: An evaluation of your field work by your field supervisor will account for 50% of your grade. The other 50% will be based on the midterm and final exams on the readings, class participation, and the content of your journal (N.B.: If You encounter difficulty being placed in a field project, you must speak with me.) (Failure in either class or field placement constitute failure in the course).

Class participation and discussions: Initially, we will be meeting as a whole class 3 times a week, and concentrating on the assigned readings. By the week of Sept. 22 most of you will have started work at your field sites, and we will break the class into small discussion groups, at times to be arranged. From then on, in addition to the three regular meetings of the class as a whole (MWF at 12:00), you discussion group will also meet on a weekly basis. The discussion groups will focus on your project experiences, and questions arising from them and the readings. N.B.: If you find it difficult to speak up in group discussions, please see me.)

Journal: Journal entries must be turned in every week. They will be returned to you in discussion groups.

It is difficult to say precisely what a journal should be, because journals are very individualized things. For that reason, we will spend some discussion group time reading sample journals and talking about how to approach the writing of them. Essentially journals should begin with detailed descriptions of people, situations or feelings which arise in connection with your projects or class discussions (though they need not be limited to these.) After description, your journal should move on to "reflection" on what you've described. Such reflections should move in the directions suggested by class readings and discussions.

From time to time, you will also be asked to write an additional "special" reflection on a topic assigned by the instructor.

Course Calendar and Reading List

Week of:		Fall 1981
Sept. 1	Introduction	
Sept. 8	Dibs: In Search of Self	
Sept. 15	Xeroxed articles on "Self"	
Sept. 22-29	Plato, Gorgias	
Oct. 6 & 13	Aristotle, Nichomachean Ethics	
Oct. 20 - Nov. 3	Scheler, Ressentiment (Xerox)	
Nov. 10	Marshall, Christy	
Nov. 17 - Dec. 1	Haughton, Transformation of Man, Part I	

MIDTERM: Week of Oct 8

Final Week of Dec 10

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Jan. 12	Intro; Hollenbach, Chapter 1	Spring 1982
Jan 19 & 26	Machiavelli, The Prince	
Feb. 2 & 9	Rousseau, Discourses	
Feb. 16	NO CLASSES	
Feb. 23	Selections from Marx	
Mar. 2	Claims in Conflict, Chs. 3-5 Mid-term Exam, Friday, March 6	
Mar. 9 & 16	Jacobs, Death and Life of Great American Cities	
Mar. 23	Lonergan, "Healing & Creating..."; Haughton, Ch4. Balance of Power.	
Mar. 30 & Apr. 6	St. Paul, Letter to the Romans	
Apr. 13 & 20	Haughton, Transformation, Part II	

FINAL EXAM: ORALS DURING EXAM WEEK

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P1/Th 088 03

Person and Social Responsibility

T/Th 10:30-12:00

Louise Carroll

This is a two-semester, 12 credit course fulfilling all core requirements in theology and philosophy. The course may be broadly characterized as two-tiered, consisting of both PULSE field placements and academic pursuits in the classroom. But our aim is to achieve an integral whole, wherein the practical and the speculative complement one another. By encouraging you to "put together" your insights gained f experience in a field placement with your speculative inquiries, we hope to trigger more profound recognition of the questions confronting a self in a social context.

In the first semester, we will concern ourselves with the various conception of the human person which underlie and inform our texts. We will also attempt to ex the social, ethical, and religious presuppositions which ground these diverse notion the human person. Our themes will include the following ones: the summons to self-knowledge; modes of love; the nat of justice; the character of human responsibili

In the second semester, we will emphasize the context in which this self is immersed. In particular, we will focus upon the political, social, and economic contexts which govern modern life. We will also inquire into the character of moder secularism, contrasting it with its religious alternative.

Each student will be required to participate in a PULSE field project for 10-12 hours per week. Secondly, each student will be expected to participate in classroom activities. These include close readings of selected texts, classroom discussion, and participation in weekly small-group discussions. In your weekly groups, you will be given the opportunity to reflect upon your project experiences a to grapple with the questions which they raise. Because the readings have been chos for the clarity with which these thinkers apprehend similar themes, they will be appealed to to help focus and clarify your thoughts.

In addition to the requirements noted above, you will be asked to write four brief, reflective papers (4-6 pages, typed). You will also be required to complete a take-home final exam.

C.S. Lewis, Till We Have Faces
Plato, Gorgias
Aristotle, Nichomachean Ethics
Augustine, The Confessions of St. Augustine
Kierkegaard, selections from A Kierkegaard Anthology
Nietzsche, Thus Spoke Za
Simone Weil, Waiting for

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PULSE

RELIGION AND SOCIAL RESPONSIBILITY

Ph 088 03 Carney 009
Th 088 03 MWF at 11
Margaret Corman
Office Hours : Carney 410
W and F 1-3
Tues. 2-4

AIM: Because this course is entitled Person and Social Responsibility, the first semester will emphasize the development of the person and person values in relation to past ethical theories such as Aristotle, Augustine, Kant, Aquinas, etc. This will be done, I hope, through class lectures, readings, discussions (we will break up into smaller groups) and reflections in your weekly journals on your life and service experiences.

The basic goal is to enable each student to develop his/her capacity to recognize moral conflict, analyse the issues and make decisions based on sound ethically principles (as recognized and formulated by philosophers and theologians).

In the second semester, ethical issues raised in today's technological and very complex society will be raised. The role of the Church in helping to clarify these issues as well as the role of religion in general in relation to moral theory and moral decision-making will also be examined.

REQUIRED READING:

BOOK: Living
NURSE: Beneath the Wheel
AUSTRALIA: ETHICS
Gordon: Moral Payments
MATURE: The Moral Choice
MCALLISTER AND MCMAHON: Issues in Engineers Ethics

ASSIGNMENTS

1) Weekly journals according to the format given- to be handed in each Monday in a red folder - beginning September 16
2) Short take-home around Oct. 20 on LIVING and BENEATH the WHEEL
3) Short take-home around Nov. 20 on AUSTRALIA and MORAL PAYMENTS
4. Final takehome on THE MORAL CHOICE and ISSUES - synthesizing the course

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REVISED SCHEDULE

September: 5 Introduction
8 Elements of Human Growth -
10 Types of Moral Theories
12 Aspects of Moral Decision Making

15 Lying Ch. I through IV; Augustine and Aquinas in appendix
17 White Lies- Ch. V
19 What can excuse Lies VI and VII and Kant in Business Ethics 13-15
22 Lies in a Crisis and to the Sick VII and XV
24 Lies to Harm and to exercise
26 Begin discussions
29 Lies for Good Reasons - to protect others; for public good, national, etc.

October 1 Lies for good reasons- summary and conclusions
3 Discussion of Beneath the Wheel and Lying
6 Kant and Grotius in appendix
8 Konrad and Bonhoeffer in appendix
10 discussion of above and Beneath the Wheel takehome due 15
13 holiday
15 Introduction to Aristotle - read intro pp. 53- 60
17 no discussion - What is the purpose of life ? Kant I
20 Moral Virtues II and III- on deliberation, choice and freedom
22 On Friendship VIII and IX
24 - discussion
27 Justice- V and VI and the intellectual virtures
29 Happiness and summary
31- Discussion of Aristotle and Final Payments

November 3 Final Payments and Aristotle TAKEHOME due Nov.15
5 Maghire : The Moral Choice- ch. I moral issues

7 Discussion
10 Types of moral theories- ch. 3
12 Ethical Wheel- ch. 4 and 5
14 Discussion of ch. 5
17 Ch. 6 and 7 - creativity and exceptions
19 Reason and Authority - Ch. 8
21 Discussion
24 Values Ch. 9 and Experience Ch. 10
26 Conscience and Guilt

December - 1 Ethical Egoism in Business
3-5 " " "
8-10 Ethical Relativism and Business today

FOR YOUR JOURNAL _ it should be an incident or situation that means something to you
Choose an event or situation - at your Pulse Placement
in your dorm; with your friends; your family
or from your readings

Discuss it briefly- one paragraph
indicate your feelings
the feelings and viewpoint of those involved
if possible the conflict or moral issue involved
your action or decision to act , react and why

Pl/Th 089 03 Person and Social Responsibility

Texts (in order of use)

Elie Wiesel, The Oath
Jane Jacobs, The Death and Life of Great American Cities
George Konrad, The Case Worker
John Haughey, The Faith That Does Justice
Dietrich Bonhoeffer, Letters and Papers from Prison
Robert Coles and Daniel Berrigan, The Geography of Faith

Requirements

Participation in a PULSE field placement for 10-12 hours per week
Four brief, reflective papers (4-6pp., typed) due on Feb. 4, 27, March 17 & April 14
A take-home, final exam. Distributed on April 14 and due on April 28.

Rationale

The course will sound four major themes:

1. When my loyalties conflict, how do I resolve them?

2. How does the city promote or discourage responsible social and political behavior among its citizens?

3. Can a person live a committed, ethical life without a sustaining faith or some kind of ultimate hope?

4. For the believing person, how might faith constitute a resource for sustaining one's engagement with efforts for justice?

It is my hope that each of these questions will be of some help to you in thinking about your PULSE field work.

Calendar

Jan. 21, 23, 25, 28: Whom shall I serve? Aeriel's problem
Read: The Oath

Jan. 30, Feb. 4, 6, 11, 13: What makes for community in a city? Why do so many cities breed fear and isolation?
Read: Death and Life of Great American Cities

Feb. 25, 27, March 3, 5: Ethical heroism in an absurd world.
Read: The Case Worker

March 10, 12, 17, 19: Faith as a resource for justice work
Read: selections from The Faith that Does Justice

March 24, 26, 31, April 2: Faith suffering unto death: The life of Dietrich Bonhoeffer
Read: Letters and Papers from Prison

April 9, 11: Forms of radical faith-Martin Luther King, Thomas Merton, Dorothy Day
Read: selections to be provided

April 14, 16, 23, 25: How might one live justly in an unjust society?
Read: The Geography of Faith

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TH 123 Suffering and the Challenge to Belief — Richard Keeley — MWF 1
Fall, 1980

What responses are possible for a person confronting the human suffering of this world? [illegible] confinement and end in anger, forsaking the [illegible] begin in anger and end in stoicism, still [illegible] begin in stoicism and, gradually or [illegible] in unexpected ways.

[illegible] suffering. Blend elements of all these positions. During the course of this semester we will be looking to stories, biographies and [illegible] for ways from which to approach the sorrowful mystery of suffering. We'll encounter it in PULSE placements and other parts of our world.

Requirements

Five short papers (4-5pp., typed) are due on the dates noted. These are not [illegible] research papers, they require that you interpret your field [illegible] the perspective of one of the characters or authors under discussion. There's no need to agree with Gilgamesh, the Preacher, Job or Augustine but you must engage their points of view. Paper dates: Sept. 17, Oct. [illegible], Nov. 7, Nov. 24 and Dec. 10.

[illegible] the first full week of class, we will settle into a pattern of two [illegible] discussion meetings and one small group discussion meeting each week. Discussion in both contexts is important.

Schedule

Sept. 5 Housekeeping

Sept. 8, 10, 12 Introduction: two sessions on Gilgamesh

Sept. 15, 17 Gilgamesh; Introduction to Wisdom Literature

Sept. 22, 24 Genesis 1-2:3 & Psa. 90, 31: begin Ecclesiastes

Sept. 29, Oct. 1 Ecclesiastes; begin Job

Oct. 6, 8 Job

Oct. 15, 17 Job; begin Time and Myth

Oct. 20, 22 Time and Myth

Oct. 27, 29 A Burnt-Out Case

Nov. 3, 5 A Burnt-Out Case; begin Confessions

Nov. [illegible], 12 [illegible]

Nov. 17, 19 Confessions

Nov. 24 God Was in Christ

Dec. 1, 3 God Was in Christ

Dec. 8, 10 God Was in Christ; Retrospective

Theology 125 Faith, Work, Vocation

Spring, '81 MWF 1
Richard Keeley

As the preliminary description promised, we will be concerned to develop an understanding of these three terms in several contexts: Biblical, theological the contemporary workplace, PULSE placements, career plans. From the Biblical materials we will develop a sense of vocation and work which may seem at odds with contemporary ways of using these words: that disharmony will cause us not to disregard the Biblical materials as irrelevant but will push us to sharpen the questions we ask of our taken-for-granted assuptions. Throughout the course, we will pause and attempt to make sense of our current commitments to PULSE placements: what kind of "faith" keeps us at the often thankless tasks with which we are involved? Can it be understood in the Biblical senses or do we need to fashion a different vocabulary to characterize it?

Texts

The Bible (paperback Jerusalem Bibles have been ordered; Oxford is also acceptable)
Will Cambell, Brother to a Dragonfly
Robert Greenleaf, Servant Leadership
J.B. Metz, Followers of Christ
E.F. Schumacher, Small is Beautiful
Studs Terkel, Working
A collection of hand-outs (may be purchased in the PULSE office)

Requirements

Participation in a PULSE field placement, 10-12 hourse weekly
Faithful participation in class discussion
Four written assignments (described on attached sheet)

Calendar

Jan. 12, 14: Housekeeping & Introduction
Jan. 16: Discussion, "The Greatest Resource--Education" in E.F. Schumacher, SIB
Jan. 19, 21: Faith and vocation in the Old Testament--covenant themes (genesis 6"18, 12:1ff.; Ex. 3:1-20, 12:1-51)
Jan. 23: Prophecy and Covenant
Jan. 26, 28, 30: Jeremiah and the Trial of Vocations (selections TBA)
Feb. 2, 4: Jonah--Resistance to Vocation
Feb. 6: Retrospective discussion
Feb. 9, 11, 13: Faith, Work, Vocation--New Testament Themes (Sermon on the Mount, James)
Feb. 23, 25, 27: Vocation as Discovery upon Discovery--Brother to a Dragonfly
March 2: Retrospective, BTD
March 4, 6, 9, 11, 13: The Drudgery of Work--Ecclesiastes and selections from Working (2); Marx on alienated labor & Simon Weil on Factory Work (2); E.F. Schumacher, "Technology with a Human Face" (1)
March 16, 18, 20: Work as Ennobling--Yves Simon, Dorothy Day
March 23, 25, 27: Restoring the Potential of work: Populorum Progression; SIB: pp. 13-79, 102-118, 293-297
March 30, Apr 1, 3: Work as Service--Isaiah 40-66; Servant Leadership
April 6, 8, 10: Servant Leadership, cont.
April 13, 15: Retrosopective, with the help of Thomas Merton
April 22, 24, 27: Contemporary Christian Vocation--Mets, Followers of Christ

WRITTEN ASSIGNMENTS

All assignments are due on the date noted, in typewritten form, and should be 5-7 pages in length.

#1 Due: Feb. 2

To provide practice in answering the question that you hear, with ever greater frequency, as your schooling continues--"So what are you going to do after you graduate?" --I provide the following assignment.

Interview a person working in a field you are considering entering. Focus the interview around the following issues: how the person came to his/her decision; what have been the anticipated and unexpected rewards and disappointments of the work; the person's satisfaction (and how this is measured); whether this is a life's work or a way-station; the relevance of the language of vocation to his/her work. Don't hesitate to probe along the lines suggested by our Biblical inquires.

#2 Due: March 2

Vocations are announcements which the hearer often tries to block out--witness Jonah, Jeremiah and, in some respects, Will Campbell. Work and vocation are not always equivalent--again, see Will Campbell--and, in fact, vocation may make on a disreputable character (Jeremiah).

What is the relation of faith and work and vocation in your current placement work? (Note: there may be none that you can presently discern. If that's the case, don't attempt to press your experience into this framework. Rather, explore what conditions wyould have to be met to bring your placement experience within this framework.)

#3 Due: March 30

Write a dialogue discussion of your placement work involving Karl Marx, Yves Simon, Paul VI and yourself.

#4 Due: April 27

Using relevant chapters of Servant Leadership and Schumacher's essay, "Towards a Theory of Large Scale Organization," write an analytical essay focused on your placement site. In what ways does it conform to or diverge from the prototypes which Greenleaf and Schumacher suggest? Whether it conforms or idverges, do you think it a "good" organization? What goes into the making and maintenance of a "good" organization? BE as specific as possible.

X

PL20201, P.U.L.S.E.

HOUSING AND REALITY

Wednesdays 1:00-3:00

Harry L. Gottschalk

In depth anaylsis of urban housing conditions with views to housing sites within the city. Research into causes of historical, architechtural, governmental, financial and neighborhood action to maintain and/or create alleviation of the deepening housing crisis in our society. Discussion and research into possible means of relief.

Each student will be required by the termination of the course, to write one or more chapters for a class paper, which must be well documented, on the housing problem.

Jacobs, Jane -"The Death and Life of Great American Cities"

Doxiadis, C.A. - "Anthropopolis: City for Human Development"

Sennett, Richard - "The Uses of Disorder"

(over)

PL 217 The Structure of Community Life

Spring 1980
W 3-5

Richard Keeley & David Manzo

As advertised during the pre-registration period, this is a course intended for PULSE students possessed of a lively interest in the history, problems and prospects of Boston's neighborhoods. The course will have two large divisions and, within each of the divisions, several different emphases.

For the first eight sessions, we will meet in a classroom at BC. For the last five sessions, as the snow banks give way to slush and sun and blossoms, we will meet in the South End for a first hand case study of a most intriguing neighborhood. Assignments for the first eight weeks will require that you spend time observing, researching and writing about the neighborhood in which your placemnt is located. During the final five weeks, the class will pool its talents for a collective analysis ofthe South End.

Requirements

Participation in a PULSE field placement
Weekly workbook (see following page)
Participation in the Housing Tour
Take Home final exam
Careful reading of the texts & spirited discussion

Texts

Bloomer & Moore, Body, Memory and Architecture
Gans, The Urban Villagers
Jacobs, The Death and Life of Great American Cities
Lynch, The Image of the City
Warner, The Way We Really Live
Whitehill, Boston: A Topographical History

Syllabus

January 16 &23: Themes in the History of Boston; read Whitehill
January 30: The tragedy of the West End; read Gans
February 6 & 13: How do cities work?; read Jacobs
February 27: Seeing the city; read Lynch
March 5: Feeling the city: read Bloomer and Moore
March 12: Boston in the 70's and 80's: read Warner

March 19 & 26, April 9, 16 &23: The South End; short readings to be assigned.

WORKBOOK ASSIGNMENTS

Understanding a city neighborhood is very different from understanding a book, a speech or a work of art. It requires immersion in the everyday affairs of an area, a sensitivity to people, architecture and other aspects of the environment. Research helps to establish an historical framework; meeting and talking with a neighborhood's residents brings present history alive.

The following assignments require a fair amount of work but should also yield a fair amount of understanding. They should be submitted on the date noted and will be returned the week following. Taken together, they should provide you with some valuable insights into the community where you work.

Assignment # 1 Obtain maps of your neighborhood for the years 1850 (or thereabouts), 1900 and 1979. Describe, in three typewritten pages, the major changes you can detect from your inspection of these materials. Due 1/30

Assignment # 2 Read the BRA prospectus for your neighborhood and conduct an interview with a community resource person focused on the analysis and recommendations made by the agency. Three or four typewritten pages should suffice. Due 2/13

Assignment # 3 Analyze two different one-block areas near your placement in Jacobs' terms. Five pages. Due 2/27

Assignment # 4 Write a three page description of a "node" located within your neighborhhod district. Photographs would be a good supplement. Due 3/5

Assignment # 5 Contrast two buildings in your neighbohood using Bloomer & Moore's criteria. Two pages on each building. Due 3/19

A

PL 233 -- Values in Health and Welfare Fall '81

David Manzo, Lecturer
Jane Zimmermann, Adminstrative Intern

Student Assistants: Lisa Black, Pat Reidy, Neil Walsh

Course Objectives: Trhough readings, lectures, discussions and written work, this course will pursue the following objectives:

(1) To communicate an understanding of the health care delivery system in the United States and its effects on patients and professionals.

(2) To communicate an understanding of the various individual roles within the system.

(3) In particular, to provide the context for a balanced and critical perspective on the role of the health care professional.

(4) To explore some of the ethical problems posed by the changing health care system.

(5) to assist students in understanding how their field projects relate to the topics of this course.

(6) To stimulate and facilitate reflection by students on how they personally "fit" into the health care delivery system.

(7) To encourage and assist students in understanding and developing their own values as they regard the health care system.

(8) To consider Possibilities for possible change in the system, and to make clear how the students themselves can contribute to such changes.

The class will meet twice weekly: once for the weekly lecture, Tuesdays 4:30 - 5:45, and a second time for discussion, either Tuesday 5:45 - 6:30 or Thursday 4:30 - 5:20. The discussion will be led by the student assistants who will also, in consultation with the instructors, evaluate papers and journals.

Grading

Pulse Students		Non-Pulse Students	
field placement	50%	paper or project	40%
journal and reflection paper	20%	reflection paper	10%
midterm	20%	midterm	40%
discussion	10%	discussion	10%

Pulse students will participate in an approved Pulse field project 10-12 hourse per week. In addition, they will keep a weekly journal of project and course involvement, incorporating readings, lectures, and field experiences.

Non-pulse students i.e., those not working in a Pulse field project. will either (1) become involved in a health-related field setting or consumer group and keep a journal as above, (suggestions for such involvements will be distributed). or (@) write a well researched and documented paper on some issue related to the health and/or welfare system. A brief outline of the paper is due by October 28. All papers and the final journal are due by December 9.

Midterm on the readings will be given as take-home. Tentative date is November 6.

Reflection paper: All students must write a reflections paper. It will count as part of the journal for Pulse students and as 10% for non-Pulse students. Is should focus on your personal thoughts, experiences, etc, regarding the health care system. The paper should be about three pages long, and is due September 23.

Discussion sections will be led by the student assistants. In addition to lectures and readings, topics will be drawn from project and "mini field-trip" experiences.

Readings

Kotelchuck (ed.) Prognosis Negative (PN)
Annas, The Rights of Hospital Patients (RHP)
Massie & Massie, Journey.
Selected readings, to be distributed (Xerox)

COURSE CALENDAR

Week of	Lecture Topic	Readings
Sept. 4	Introduction	
Sept. 9	Values and Institutions	PN. Intro. & Ch. 1
	Overview of the Health Care Delivery System	
Sept. 16	Medical Economics	PN. Chs. 2,4,10 & Xerox
Sept. 23	Blue Cross/Blue Shield	PN. Chs. 3,11; Journey 1-13
Sept. 30	The Welfare System	PN. Ch. 8
Oct. 7	Law and Medical Practice	RHP. Chs. 1-7, 17 & 18
Oct. 14	Issues in Cancer Therapy	Xerox
	Participants	
Oct. 21	The Doctor's Perspective	Xerox
Oct. 28	Planning and Administering Health Care	PN. Chs. 5-7, RHP 2 & 3
Nov. 4	The System and the Citizen	Xerox, RHP. Chs. 8-16
	Alternatives	
Nov. 18	Health Maintenance Organization	PN. Ch. 9
Nov. 25	Neighborhood Health Clinics & Group Practice	Xerox
Dec. 2	The Hospice	Xerox
Dec. 9	The Nurse Clinic	

PULSE Council Seminar
Spring, 1982

Tuesdays at 7:45
Haley House

Joseph Flanagan, S.J. & Richard Keeley

Texts

Richard Barnet & Rondal Muller, Global Reach: The Power of the Multi-Nationals
Robert Bellah, The Broken Covenant
Rosemary Haughton, Love
Jane Jacobs, The Economy of Cities
Robert-Nisbet, The Quest for Community

Format-

We're dparting from the norm this semester. Because our numbers have dwindled and because you will all be wrestling with the problem of Insight, we will attempt to tailor the class to intersect not only with PULSE but also with the though of Bernard Lonergan.

The first departure: a slower pace. We'll allow two and, in some cases, three weeks for the texts under consideration. The second departure: when we first take up a text, we'll spend the first half of the class with a Keeley synposis, followed by a Father Flanagan presentation which will situate the work within a Lonerganian framework. (We'll say more about this at our first, introductory meeting). The third departure: for the moment, thare are no plans for specific reaction pieces. We do anticipate that you'll be contributing substantially, and with spirit, to the seminar.

A thread of continuity: a weekly journal will be required.

Calendar:

January 13: Introduction

January 20 & 27: Nisbet, The Quest for Community.

February 3 & 10: Jacobs, The Economy of Cities.

February 24 & March 3: Bellah, The Broken Covenant.

March 10: Interlude--TBA

March 17 & 24: Haughton, LOVE

March 31 & April 7: Barnet & Muller, Global Reach.

April 14: TBA

April 21: Concluding dinner